

加略山的最後七言

LAST WORDS

- I. 祂以「耶穌是救主」的身份說話
 - A. 祂赦免釘死祂的人（路廿三 34）
 - B. 祂赦免向祂懺悔的人（路廿三 43）

- II. 祂以「耶穌是兒子」的身份說話
 - A. 失去祂的母親（約十九 26~27）
 - B. 失去祂的父親（太廿七 46；可十五 34）

- III. 祂以「耶穌是受苦者」的身份說話（可十五 34）
- IV. 祂以「耶穌是統治萬有者」的身份說話
 - A. 當祂回顧聖經時（約十九 28~30）
以及
 - B. 當祂釋放出祂的靈魂時（路廿三 46，約十九 30~37）

I. WORDS FROM JESUS THE SAVIOR

- A. **Forgiveness for the Men Who Crucified Him. (Luke 23:34)**
- B. **Forgiveness for the Man Who Confessed Him. (Luke 23:43)**

II. WORDS FROM THE SON

- A. **Bereft of His Mother. (John 19:26-27)**
- B. **Bereft of His Father. (Matt. 27:46)**

III. WORDS FROM THE SUFFERER (Mark 15:34)

IV. WORDS FROM THE SOVEREIGN

A. As He Reviewed The Scripture. (John 19:28-30)

and

B. As He Released His Spirit. (Luke 23:46, John. 19:30-37)

加略山的七言

THE SEVEN SAYINGS OF CALVARY

主耶穌的仇敵有一次曾說過：「從來沒有像他這樣說話的。」（約七 46）

這的確是，從祂所說有關生命的話語。

這也的確是，從祂所說有關死亡的話語。

「從來沒有像他這樣說話的。」

The enemies of the Lord Jesus once declared: "Never man spake like this man."

That was true of the things that He said in LIFE.

It was also true of the things that He said in DEATH.

"Never man spake like this Man."

當祂靠近死亡時，耶穌一再的說話。

他從四個身份說了七次話。

During His closing hours Jesus spoke again and again.

He spoke SEVEN TIMES and in FOUR CAPACITIES.

I. 祂以「耶穌是救主」的身份說話

- a. 一次是對釘死祂的人說的（路廿三 34）
- b. 一次是對向祂懺悔的人說的（路廿三 43）

II. 祂以「耶穌是兒子」的身份說話

- a. 一次是當祂失去了母親時說的。（約十九 26~27）
- b. 一次是當祂失去了父親時說的。（太廿七 46）

III. 祂以「耶穌是受苦者」的身份說話（可十五 34）

IV. 祂以「耶穌是統治萬有者」的身份說話

- a. 一次是當祂回顧聖經時說的。（約十九 28~30）
- b. 一次是當祂釋放祂的靈魂時說的。（路廿三 46，約十九 30~37）

一共七次！

1. 「父阿，赦免他們。因為他們所作的，他們不曉得。」
2. 「今日你要同我在樂園裏了。」
3. 「婦人，看你的兒子。」

4. 「我的神，我的神，為甚麼離棄我。」
5. 「我渴了!」
6. 「成了。」
7. 「父阿，我將我的靈魂交在你手裏。」

這七句，都有舊約的根據。

一句引自出埃及記，兩句從以賽亞書，四句從詩篇。

第一句，中間一句及最後一句，是向神說的。

前三句話與祂四周的人相關。

最後四句話與祂自己相關。

前三句是在天地轉暗之前所說；最後四句是在天地黑暗之後說的。

I. HE SPOKE AS JESUS THE SAVIOR

- a. Once for The Men Who Crucified Him. (Luke 23:34)
- b. Once to The Man Who Confessed Him. (Luke 23:43)

II. HE SPOKE AS JESUS THE SON

- a. Once When Bereft of His Mother. (John 19:27)
- b. Once When He Was Bereft of His Father. (Matt. 27:46)

III. HE SPOKE AS JESUS THE SUFFERER (John 19:28)

IV. HE SPOKE AS JESUS THE SOVEREIGN

- a. Once As He Reviewed The Scriptures. (John 19:28-30)
- b. Once When He Released His Spirit. (Luke 23:46, John 19:30-37)

Seven times!

1. "Father, forgive them; for they know not what they do."
2. "This day shalt thou be with Me in Paradise."
3. "Woman, behold thy son."
4. "My God! My God, why hast Thou forsaken Me?"
5. "I thirst!"
6. "It is finished."
7. "Father, into Thy hands I commend My spirit."

All seven sayings have their roots in the O.T.

Once from Exodus, twice from Isaiah, and four times from the Psalms.

The first, middle, and last of the sayings were addressed to God.

The first three sayings relate to those around Him.

The last four have to do with Himself.

The first three sayings were spoken before the darkness fell;
the last four were spoken in the dark.

1. 祂以耶穌是救主的身份說話

祂祈求：

A. 赦免那些釘祂十字架的人（路廿三 34）

首先，我們要把加略山看為是，那條漫長又艱辛的路徑的最後一程，也是地上日子的結束，天堂之路的開始。

去耶路撒冷旅遊的人，都會看見一條古街，在城市中蜿蜒。。

它的羅馬名字叫作**苦路**。

就是這條路，引向那個叫作加略山的地方。

但是，還有一條比**苦路**更長、更古老的路。

它一路蜿蜒著，從榮耀來到加利利；從加利利到客西馬尼，從客西馬尼到厄巴大（約十九 13）；從厄巴大到各各他；從各各他到墳墓。

……一路從榮耀到墳墓。

I. HE SPOKE AS JESUS THE SAVIOR

Asking:

A. Forgiveness for The Men Who Crucified Him

First, we think of CALVARY, the last stop on a long and arduous pathway that had begun in heaven and ended up on earth.

Visitors to Jerusalem are shown an ancient street that winds through the city.

The Roman name is THE VIA DOLOROSA.

It is the road that led to the place called Calvary.

But there is an older, a longer VIA DOLOROSA than that.

It led all the way from GLORY to GALILEE; from GALILEE to GETHSEMANE, from GETHSEMANE TO GABBATHA and from GABBATHA to GOLGOTHA; and from GOLGOTHA to the GRAVE.

...All the way from GLORY to the GRAVE.

基督一路被粗暴的苦待，被毆打到淤青處處，被掌摑、被嘲弄、被鞭答。終於到了骷髏地——加略山！

祂受到恐怖的鞭答，幾乎要死。

一名來自非洲的黑人，在最後一程時，替祂背起了十字架。於是祂便卸下來，大大鬆一口氣，隱沒在人潮中。

一名來自歐洲的白人，就是那個百夫長，站在旁邊監督祂被釘十字架。

喔，當然囉！法定上捏造之罪名是，替這個叛國犯執行死刑，但是，這誰也騙不了。

這是冷血謀殺！

羅馬人，拉比以及所有的烏合之眾都心知肚明，這是一場謀殺。

這不只是屠殺。它比屠殺或弑父或弑君甚至種族屠殺都更惡劣。

（我無法找出任何字眼來形容。）

這是弑掉以肉身顯現的神！

因此，也就無法找出罪有應得的懲罰。

猶太人和羅馬人聯手合作了這一項地獄式的行動。

Christ had been manhandled and mauled, beaten and bruised, slapped and scoffed-at and scourged. He arrived at last at the place of the skull - Calvary!

He was in agony from the fearful scourging He had received.

A black man from Africa had dragged His cross for Him the last stretch of the way. Then he laid it down, and with tremendous relief, vanished into the crowd.

A white man from Europe, the Centurion, was there to oversee His crucifixion.

Oh yes! There was the legal fiction that this was an execution for High Treason, but that didn't deceive anyone.

This was cold-blooded murder!

The Romans, the Rabbis and the rabble all knew this was murder.

This was not mere homicide. This was worse than homicide, or patricide, or regicide, even genocide!

(I could not find a word for it.)

This was the murder of God, manifest in flesh!

Nor is there any known punishment adequate for it.

The Jews and Romans joined hands in this hellish act.

因此，耶穌終於跟那個人面對面，他手中拿著釘鎚。

耶穌看著那個人。

他的一隻手拿著釘鎚，另一隻手拿著生鏽的鐵釘，準備要執行這項恐怖的行動。

耶穌當然認得這個人。

祂知道他叫什麼名字，住在哪。

祂知道他在哪兒出生，也知道他什麼時候會在哪兒。

祂知道他嚮往什麼，害怕什麼，喜歡什麼，不喜歡什麼。

祂也知道他家中那些親愛的家人。

祂更知道他所有的罪。

而，祂卻愛他…

準備為他而死！

So, at last, Jesus stood face to face with the man with the hammer in his hand.

Jesus looked at the man.

In one hand he had the hammer. In the other hand he held the rusty spikes he would need for this terrible deed.

Jesus knew the man, of course.

He knew his name, and where he lived.

He knew where he was born and when and where he would die.

He knew all about his hopes and fears, his likes and dislikes.

And He knew all about his loved ones back home.

And he knew all about his sins.

And He loved him . . .

And was about to die for him!

兵丁指了一指地上的十字架，是那個黑人卸下來的。

耶穌便躺了上去。

躺在那兒，這是祂免於受苦短暫的最後一刻。

躺在那兒，祂看到一些事物，讓祂不自覺的禱告起來。

那是眼前進行這可怕罪行的人完全無法看到的。

祂看到了雲彩以外、銀河以外、遠在高天之外的高天。

在那兒，天堂的城垛肅立了一群，手上握著出了鞘的劍，正等待祂一聲令下的，十二營的天使！

祂知道他們的威力。

祂太知道天軍的威力！

有一位天使，一夜之間就摧毀了耶路撒冷城牆前凶猛的亞述全軍。

只要祂一句話，他們七萬兩千名天軍就會立刻降臨。

他們可以把耶路撒冷席捲一空。

他們可以把猶大的高山夷為平地，把五湖四海換成血水。

他們也可以當場引進亞米吉多頓的戰役，叫這場永無止境的人類暴行消逝停息。

他們需要的，就只是一聲令下。

接著——那句話出來了。

往上傳，往上傳，繼續往上傳；即使那兵丁已經揚起釘鎚，準備釘上釘子了：

「父阿，赦免他們。因為他們所作的，他們不曉得。」

赦免——赦免那些釘祂十字架的人！

天使們看著可恥的人類而大搖其頭；耶穌，這位成為人子的神，祂自我犧牲的愛…相較於人類的盲目與邪惡，這簡直太難理解了。

The soldier pointed to the cross lying on the ground where the black man had dropped it.

And Jesus stretched Himself upon it.

And lying there, on His back, a final brief moment free from pain was His.

And lying there, upon His back He saw something which cause Him to pray.
 It was something no one else connected with this heinous crime could see.
 He saw beyond the clouds, beyond the galaxies, on up to heaven's heights.
 And there poised over the battlements of heaven, with drawn swords in their
 hands, waiting for a word from Him, were the angels. ... 12 legions of them.
 HE KNEW THEIR POWER.

How well He knew their power!
 One angel had demolished the mighty Assyrian army before Jerusalem's walls in
 one night.
 One word from Him and down they would have come all 72,000 of them.
 They would have swept Jerusalem into oblivion.
 They would have stamped flat the high hills of Judah and turned to blood the
 waters of the seven seas.
 They would have ushered in Armageddon, then and there, and made an end to
 man's unquenchable thirst for wickedness and violence.
 All they wanted was a word--then that word came.
 Up, up, it winged its way, even as the soldier lifted his hammer for the blows to
 the nails.

"FATHER FORGIVE THEM FOR THEY KNOW NOT WHAT THEY DO."

Forgiveness — for the men who crucified Him!

And the angels bowed their heads for the shame of the men of earth, too blind and
 too evil to understand this self-sacrificing love of Jesus ... the God of man!

祈求：

B. 祂赦免向祂懺悔的人（路廿三 43）

兩個強盜和基督同釘。
 一個得救了，因此任何人都不必絕望。
 一個沈淪了，因此任何人都不可以妄下斷言。

這兩個人，分在祂的左右兩側，譏笑著「這個耶穌」。可是他們顯然也聽過別對這一位的傳聞，「祂四處行善」。全國都在流傳祂所說過的話，祂所行過的神蹟。

我們只知道，其中一個盜賊突然停止咒罵了。他開始打量、聆聽、思索。他的記憶被一些事情所刺激，想起自己年少時，也被家人按猶太習俗，送往會堂去。在這裡，大家都要學習讀聖經（舊約）。

我可以想像得到，倘若有人問這兩名強盜，還記不記得在會堂那段漫長的光裡所學到的東西，他們的回答差不多都會像這樣：「還不是浪費時間…教我們一堆有關神的應許，每一個都落空。」然而，其中一名盜賊的心靈深處，開始滋生一些東西。他記起以前學過的長長的詩篇 22 篇…那些描述，正符合此刻，他從十字架上往下看的每一幕：「凡看見我的都嗤笑我，他們撇嘴搖搖頭說：『他把自己交託耶和華，耶和華可以救他；耶和華既喜悅他，可以搭救他吧…』，犬類圍著我，惡黨環繞我，他們扎了我的手，我的腳…他們分我的外衣，為我的裏衣拈鬮。」

Asking:

B. Forgiveness for the Man Who Confessed Him

Two thieves were crucified with Christ.

One was saved that none might despair.

One was lost so that none might presume.

Outwardly, so far as men could see, there was no virtue of one of these men above that of the other that would commend him to God. Both were thieves; both spewed filth and blasphemy from his mouth.

Both—one on each side of Him, mocked at “this Jesus.” Yet, doubtless, they, too, had heard of this One of whom it was said, “He went about doing good.” The whole country rang with His message and the recounting of His miracles.

One thing we do know, at some point one of the thieves ceased his cursing. He began to look, and to listen, and to think. Something surely stirred in his memory. As a young lad he was sent to the synagogue school as was the Jewish custom. There he was taught the Scriptures

I suppose that had someone asked either of those two thieves if they remembered what they had been taught in these long years ago in the synagogue, their answers would have been more or less the same. “It was a waste of time...all those promises of God they taught us came to nothing.” Yet something was stirring in the depths of the soul of that one thief. He was remembering long passages from Psalms 22 that he had learned...words that described exactly what he, from his cross, was witnessing: “All they who see me laugh me to scorn; they shout out of the lips, they shake the head saying, “He trusted on the Lord that He would deliver him; let Him deliver him, seeing he delighted in Him”...”dogs have compassed me; they pierced my hands and my feet...the wicked have enclosed me; they pierced my hands and feet...they part my garments among them, and cast lots upon my vesture.”

聖經經文一句句的流進盜賊的腦海中。我可以想像，聖靈正帶領他體會先知以賽亞的經文，「他的面貌比別人憔悴、他的形容比世人枯槁。」（賽五十二 14）。

「他被藐視、被人厭棄、多受痛苦、常經憂患。他被藐視、好像被人掩面不看的一樣·我們也不尊重他。他誠然擔當我們的憂患、背負我們的痛苦·我們卻以為他受責罰、被 神擊打苦待了。那知他為我們的過犯受害、為我們的罪孽壓傷·因他受的刑罰我們得平安·因他受的鞭傷我們得醫治。」（賽五十三 3~5）。

這名盜賊終於想起那一塊拼圖，那是會堂的聖經教師一直兜不攏的：神的子民猶太人，一直長期等待那位彌賽亞來拯救他們，脫離轄制，並要以公義和正直統治萬

邦；但聖經又指出，這位彌賽亞要受到前所未有的苦害，被人唾棄，這兩者怎麼並存？

這名盜賊看著耶穌頭上懸掛的一個牌子，寫著「拿撒勒人耶穌，猶太人的王」。他也看到那群望著耶穌，一邊大搖其頭的人，聽見他們說，「倘若祢是神的兒子，現在快從十字架上跳下來吧。」他又聽到祭司長、文士和長老們——那群當時的宗教領袖——在訕笑耶穌：「他能救別人，卻救不了自己。」

天上的光，閃入這名盜賊的心靈裡。耶穌就是這位統御萬王的救主——人子，他親眼見到了，也相信了這一切！

他不禁叫道：「主啊，祢得國降臨的時候，求你記念我。」

回應傳過來了：

「我實在告訴你、今日你要同我在樂園裏了。」

天堂降臨，榮光充滿他的心靈。

他是加略山的第一件戰利品。

On and on the Scriptures began to flood the soul of that thief. I can imagine that the Spirit of God took him to the words of the prophet Isaiah such as, “His visage was so marred more than any man, and His form more than the sons of men.” “He is despised and rejected of men, a man of sorrows, and acquainted with grief, and we hid as it were our faces from Him...surely He hath borne our grief and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and with His stripes we are healed.” (Isaiah 53: 3-5)

The thief then remembered the puzzle that the rabbis could never reconcile: How is it that the long-awaited Messiah will free His people, the Jews, from their bondage, and rule the world in justice and righteousness, yet the Scriptures describe Him as One who must suffer as no man has ever suffered, and be rejected by men?

The thief looked at the placard above the head of Jesus as He hung on that cross: “Jesus

of Nazareth King of the Jews,” He saw those that passed by wag their heads at Jesus. He heard them say, “If thou be the Son of God, come down from the cross.” He heard the chief priests and the scribes and the elders—members of the official religious establishment—mock Him: “He saved others, himself He cannot save.”

And the light of Heaven shined into his soul. Jesus was the Savior-Son-and the Sovereign. Finally, he saw it and he believed it!

“Lord,” he cried, “Lord, remember me when Thou comest into Thy Kingdom.”

Back came the answer:

"Verily I say unto thee, Today shalt Thou be with Me in Paradise."

And heaven came down and glory filled his soul.

He was the first trophy of Calvary.

以救主的身份說過兩次話後，主耶穌現在要以兒子——一次是人子，一次是神子——的身份說話。

II. 祂以兒子耶穌的身份說話

祂以這個身份說話，第一句是在

A. 失去母親的時刻

因為，祂的母親也在場。

祂卻目送她離去。

站在母親身旁的，是祂在世上最親密的朋友之一。

「婦人，」祂說，「看妳的兒子。」

祂又對約翰說，「看你的母親。」

他們彼此對視，又看著耶穌。

兩人就慢慢離去。

我們可以相信，祂心中必然湧起一陣孤寂和失落感，目送他們遠去，消逝不見。

畢竟，那是祂的母親。

只有她，一清二楚那天所發生有關祂的真相。

她最清楚，祂是無罪受胎。

她最**清楚**，祂乃是神道成了肉身。神「在肉身顯現」——神一切的豐盛，在祂裡面藏著。

她最清楚，祂是無罪的——聖潔、無瑕疵、無玷污、與塵世的罪人不同。

她最清楚，她所誕生的聖嬰，真的是神的兒子。

她曾看著祂，搖搖晃晃的邁出第一步。

她曾聽過祂，牙牙學語。

她也曾是祂的朋友，最早可以打商量的人。

她也曾是最早替祂打開聖經讀的人。

倘若此刻，當祂看到馬利亞挽著另一個人轉身離去，而祂的心不會覺得孤單悲痛的話，祂就不曾是人，不曾具有人性。

但此刻，還不止如此。

倘若你有機會去法國、芬奇的話，一要去參觀一所天主教堂——醫治人的聖母。

在那裡，有一尊發黑的童貞女馬利亞的雕像，為眾人所膜拜。

而教堂的拱頂，有一幅巨大的畫。

基督在暗影中。

馬利亞在前方主導。

當陽光穿過彩繪玻璃，映照在她的衣袍時，閃閃發亮。

她顯然是畫中兩個人物的主體。

她以勝利之姿，腳底踩著一條扭曲的蛇。

在她的下方，有一節聖經經文——引自約翰福音三章 16 節。

但是，還有一行更大的字，吸引更多目光，這是引自聖伯納的話：「**我們透過馬利亞而領受一切，這是神的旨意。**」

難怪，耶穌要把馬利亞送離。**難怪**…

人們不該有任何一點點的暗示或作出任何的推論，來衍生出這句話。

主，一眼就能看穿千年。

祂能看穿人對馬利亞的敬拜會與日俱增；成千上萬的人受到這樣的教導，說，因為耶穌對我們生氣，所以我們應該透過馬利亞才能就近主！

耶穌就把她送離。

Having spoken twice as SAVIOR, the Lord now speaks twice as SON — once as Son of man, and once as Son of God.

II. HE SPOKE AS JESUS THE SON

He speaks first in this capacity, as Son, when he was:

A. Bereft of His Mother

For Mary, His mother, was there.

He sent her away.

Standing beside her was John, one of His closest friends on earth.

"Woman," He said, "Behold thy son."

To John He said, "Behold thy mother."

They looked at each other. They looked at Him.

Slowly they left the scene.

We can well believe that a wave of loneliness and loss surged in over His soul as they disappeared from view.

She was, after all, His mother.

She alone, that day, knew the truth about Him.

She KNEW that He had been immaculately conceived.

She KNEW that He was God incarnate, God manifest "in the flesh" — that in Him dwelt all the fullness of the Godhead bodily.

She knew that He was without sin — holy, harmless and undefiled and separate from sinners.

She knew that that HOLY CHILD which had been born of her was, in very fact, the SON OF GOD.

She had watched Him take His first stumbling steps.

She had listened to His earliest words.

She had been His friend and early counselor.

She had been the first to open to Him the Scriptures.

He would not have been human had He not felt a fresh pang of loneliness as she turned her back and went her way, leaning on another's arm.

But here was more to it than that.

If ever you are in Vichy, in France, be sure to go to the Roman Catholic Church — OUR LADY OF HEALING.

A black image of the Virgin Mary is the chief object of worship.
 High up in the dome of the church is a giant picture.
 Christ is in the shadows.
 Mary dominates the foreground.
 Her robes light up when the sun's rays strike it through the stained glass windows.
 She is obviously the more important figure of the two.
 She stands triumphant trampling a writhing serpent beneath her feet.
 Beneath her is a Bible verse — a quotation from John 3:16.
 But then, in giant letters which dwarf the Bible text, is a quotation from Saint Bernard: "IT IS GOD'S WILL THAT WE RECEIVE ALL THINGS THROUGH MARY."

No wonder Jesus sent Mary away. NO WONDER . . .

There must not be even the slightest hint, not even the faintest suggestion, for any such statement as that.

The Lord could look down the centuries.

He could see the ever-increasing worship of Mary as millions upon millions of people were taught that the Lord was angry at them, and that they should come to Him through Mary!

Jesus simply sent her away.

但是，此刻還有更大的孤寂感和失落感，這是當祂以神子的身份，所說出的話。

B. 失去祂的父親

黑暗降臨。

一種無比尋常的黑暗籠罩，足足有三個鐘頭之久。

那是全然伸手不見五指的黑暗。

日光、月光、星光，全部都從天空隱退。

墨黑遮掩，席捲著所有的視野。

我曾去過一個山洞。

那是馬克·吐溫的名著《湯姆歷險記》中所提到的

遊客至今仍可進入參訪，蜿蜒而下，直到深入地層。

現在洞穴已經裝了電燈。

我們進去，輾轉好幾個彎之後，導遊突然把所有的燈源都關掉。

那種黑暗綿密，十分恐怖——叫人從心底涼起！

我們確信，當恐怖的黑暗籠罩時，所有的聲息也會跟著沈寂。

寂靜統管著週遭的一切。

然後，突然傳來一聲慘叫。

「我的神，我的神，為甚麼離棄我？」

「以羅伊、以羅伊、拉馬撒巴各大尼。」

那無罪的祂，替我們成為罪。

我們實在很難體會這樣的一句話。

But there was to be an even greater sense of loss and loneliness than that.

He spoke again as JESUS THE SON when He was:

B. Bereft of His Father

The darkness came.

A supernatural darkness that lasted for three long hours.

Total, abysmal darkness.

The light of the sun, the light of the moon, the light of the stars all vanished from the sky.

Pitch-black darkness swept in and blotted all from view.

I was in a cave once.

It was the cave Mark Twain tells us about in his famous book TOM SAWYER.

Visitors can still visit that cave which winds its way deeper and deeper into the bowels of the earth.

The way is lighted now with electric lights.

After a sufficient number of twists and turns the guide suddenly shuts off the lights.

The darkness is intense, total, terrible — a physical horror which numbs the very soul!

We can well believe that as that terrifying darkness came down that all voices were stilled.

Silence reigned.

Then out of the darkness came a cry.

"My God, My God, Why has Thou forsaken Me?"

"Eli! Eli! Lama sabacthani."

He Who knew no sin was made sin for us.

There is no way we can understand a saying like that.

在早期，當航海技術尚未發達時，行船的人都要靠著觀測天象來幫助，因此，船隻與海岸的合作十分密切。

在沿海岸線，一定會有一個人忙進忙出的在用鉛錘來探測水深。

然後要回報船長，目前的船，吃水多深。

愈深愈好。

倘若船長站在逆風位置，聽到的報告是「**深不見底！**」那是再好不過的事了。

在加略山則正好相反。

「深不見底！」

被發掘出來，堆在祂頭上的罪是深不見底的。

「深不見底。」

所有世人的罪都算在祂身上！

祂的母親已經離去——此地已經不需要她了。

祂的父也離去。

深不見底。

地獄的所有痛苦，此刻都呈現在祂的慘叫與呼喊中。

祂當然知道罪。

祂曾見過撒旦滿載著罪從天上墮落。

祂也曾從寶座中，看見罪使亞當墮落。

每個男、女、老、少的每一件罪——祂都知道。

祂在客西馬尼就曾驚鴻一瞥過。

那光景，使祂的額頭汗如血滴，從肺腑心坎中迸出哭泣。

如今，祂竟然為我們成了罪。

「深不見底的罪。」

我們唯一能作的，就是束手無策。

神不要我們知道，祂在十字架上承受的黑暗，孤苦的折磨，是怎樣的一種痛。

審判已經過去。

In the old days of sailing ships, when navigation was primitive and relied on the sun and the stars, the vessels kept close to the shores.

When hugging the coastline a man was always kept busy with a sounding line.

He had to call back to the captain how much water was beneath the ship's keel.

The deeper the water the better they felt.

There were no words more cheering to a captain on a lee shore than for the man with the sounding line to say: "NO BOTTOM WITH THIS LINE!"

At Calvary it was the opposite case.

"No bottom with this line!"

The sins now being dredged up and heaped upon Him were unfathomable.

"NO BOTTOM WITH THIS LINE."

The sin of the world was now His!

His mother was now gone — she could serve no purpose here.

And His FATHER was gone.

There was no bottom.

All the torments of Hell were in His voice as He cried.

He had known all about sin, of course.

HE HAD SEEN Satan fall from heaven, laden with sin.

He had seen sin bring Adam down from his throne.

Every single sin of every single man and every woman and every boy and every girl — all were known to Him.

He had been given a glimpse of it in GETHSEMANE.
 The sight of it brought blood to His brow and a cry of anguish from His soul.
 Now He was MADE SIN.
 "NO BOTTOM WITH THIS LINE."
 The best thing we can do is leave it there.
 God doesn't want us to know the fearful torments He suffered in that dark, lone
 hour on the tree.
 The ordeal was over.

這次，

III. 耶穌以受苦者的身份說話

「我渴了！」祂說。

這是唯一的一次，祂提到自己的苦與痛。

祂在公開服事時，曾經餓過。

現在以渴了作結。

祂說出這字，讓身旁的人可以迅速應變。

坐在週邊的人，用一塊海綿，沾了一點醋，綁在蘆葦上，送給祂嚐那口酸掉的酒。

就這樣，應驗一處古老的預言。

遠在天上，有千萬天軍，正忙著衝到晶瑩透亮的溪水旁，要送生命河的水給祂。

果真如此，他們的誠意也會被遏止。

他們曾在曠野服事過祂。

他們曾在客西馬尼園服事過祂。

此刻，他們卻不能服事祂。

不過，一切已快到尾聲了。

祂還有兩句話要說，然後祂的靈魂就要與他們一起在樂園了。

He spoke again. This time:

3. HE SPOKE AS JESUS THE SUFFERER

"I thirst!" He said.

It was the only time He made mention of His anguish and pain.
 He had begun His public ministry by being HUNGRY.
 He now concluded it by being THIRSTY.
 Even then He spoke the words so that those around might be prompted to act.
 Someone sitting there found a sponge, dipped it in vinegar, stuck it on a reed and gave him a drink of sour wine.
 And thus fulfilled an ancient prophesy.

Up in heaven ten thousand angels rushed to the crystal stream to bring Him water from the river of life.

If that were so, their eagerness was curbed.
 They had ministered to Him in the wilderness.
 They had ministered to Him in Gethsemane.
 They could not minister to Him now.
 Besides, it was almost over.
 Two more words and His Spirit would be there, with them in Paradise.

快要到結局了。
 祂還剩兩句話。
 這回，

IV. 耶穌以掌管全地的身份說話。

祂是宇宙全地的統管者，祂的權能不曾減少。
 祂依舊像以前坐在高天的寶座上一樣，掌管著萬事萬物。
 最後這兩句話，要顯出祂的無所不在與無所不能。
 祂說：「我渴了」，是顯出祂真正的謙卑。
 現在，最後的兩句話，要顯出祂的神性。

第一，

A. 當祂回顧複習聖經時。

當祂因那不公義的審判而被懸掛在那受咒詛的十字架上時，祂也不浪費時間。

對這個死亡的約會地，祂不浪費時間。

對那群心靈枯乾的愚昧人，耶穌沒有浪費時間，從唇齒間迸出回敬的隻字片語。

不！祂才不呢！祂還有更重要的事要作。

祂用這段時間來複習聖經。

祂正處在一個不朽的、倒數計時的歷史時刻。

在舊約中，有數百處的經文，是與祂這個人和祂的事工相關的。

任何一處都不可以不應驗。

一點一劃都必須應驗。

因此，祂要搜腸刮肚的把這些經文都找出來。

從摩西，一路到瑪拉基。

舊約聖經（至少我們的英文版是如此），共有 1189 章之多。

祂把這所有的都複習一遍——一共有 23, 214 節。

祂把這一切都背記在心——一共 592,439 個字。

這些字，像水流一般，快速的通過祂那訓練有素的心靈。

以希伯來文，還有希臘文書寫——這是祂所懂的文字。

祂相信這其中的每個字，都是神說出的，無誤的，聖靈所感動的。

祂知道舊約所有的預表及後事的影兒。

祂知道舊約中所有直接的預言。

祂知道如何區分聖經中，哪些是與祂第一次來相關的；哪些是與祂再來時相關的。

這一切，都在祂那無可比擬的腦袋中，整個兒複習過。

Rapidly now, events drew to their close.

He has but two more things to say.

This time:

4. HE SPOKE AS JESUS THE SOVEREIGN

As sovereign, Lord God of the universe, no less.

Still in absolute control of all things as when He sat enthroned on High.

In these last two utterances He shows us His OMNISCIENCE and His OMNIPOTENCE.

His statement: "I thirst!" underlined His true Humanity.

Now, in His last two cries, He underlines His Deity.

First,

a. He Reviewed The Scripture.

He did not waste time, as He hung upon that accursed tree, bemoaning His unjust trial.

He did not waste time counting the hours and minutes to His rendezvous with death.

He did not waste time replying to those benighted men who found it in their withered souls to hurl insults in His teeth.

Oh no! He had a far more important and essential way to spend His time.

He spent those hours reviewing the Scriptures.

He was engaged in a monumental countdown.

There were hundreds of statements in the Old Testament which had to do with His Person and His work.

Not a single one of them must be broken.

Every last one of them must be fulfilled to the very jot and tittle.

He spent His time searching the Scriptures.

All the way from Moses to Malachi.

The Old Testament, at least in our English Bible, has 1189 chapters.

He passed them all in review — all 23,214 verses.

He knew them all off by heart — all 592,439 words.

They flowed like a mighty rushing river through the disciplined banks of His mind.

In Hebrew and in Greek — He knew them all.

He acknowledged every one of them to be God-breathed, inerrant, Divinely inspired.

He knew all the O.T. types and shadows.

He knew all the direct prophetic statements.

He had to separate all the Scriptures which had to do with His FIRST coming from all the Scriptures which had to do with His SECOND coming.

One and all they were summoned before His peerless mind for review.

祂逐章、逐節、逐字、逐行的回顧了這些啟示的語言，並將之與祂道成肉身世上的歲月的每一天、每一時、每一刻相比較。

祂完全應驗了每一句——鉅細靡遺的，就像祂剛才渴了，向人要水喝的那一刻。

沒有一處不符合預言的。

連最後，祂所喊出的那聲也是：

成了！完成了！

當祂在核對聖經在地上最後一處要應驗的經文時，神在天上也一樣在核對著。

比對完全沒有不符之處。

真的都成了！

現在，祂可以回來天家了！

He compared EVERY CHAPTER, EVERY VERSE, AND EVERY LINE of the INSPIRED Word

With

EVERY MOMENT OF EVERY HOUR OF EVERY DAY of His life on earth as the INCARNATE WORD.

He had fulfilled them all — every last one of them, right down to His request, just a moment ago, for a drink.

There was no discrepancy.

Satisfied He allowed Himself a SHOUT:

It is finished! FINISHED!

And as He checked off the very last Scripture down here on earth, God did the same up there on high.

There was NO DISCREPANCY.
 It was FINISHED INDEED!
NOW HE COULD COME HOME!

最後：

B. 祂釋放出祂的靈魂

「沒有人奪我的命去。」祂曾說過，「是我自己捨的...這是我從我父所受的命令。」（約十 18）

「父阿、我將我的靈魂交在你手裏。」祂說。

同時，我們再回看官府，心神不寧，滿心仇恨的彼拉多，發現自己再次為公會的人所苦。

節期將近——這是大節慶。

當這群神的選民在一年最歡樂的假期中，看到這三個罪犯，掛在那三個恐怖的十字架上，這簡直要他們當睜眼瞎子，不可能的事。

不過，羅馬政府尚未使出他們最殘忍無情的殺手鐮。

通常，一個健壯的人，掛在十字架上要花好幾天才會斷氣——每分每秒，都要凌遲你，好像死了一千次。

真的，羅馬還未使出殺手鐮。

所以，為什麼還要耽擱時間呢，快點下手吧。

「打斷他們的狗腿」彼拉多告訴身旁的兵丁。

「去打斷他們的腿。」

這真是慘無人道的刑罰！

原來在描述這種打斷人腿的刑罰，有一個字叫做「Katagnum」（約十九 31）。

它的意思是「打碎」碎成片片！

Finally:

b. He Released His Spirit

"No man taketh My life from Me," He once said, "I lay it down of Myself . . . this commandment have I received of My Father."

"Father into Thy hands I commend My Spirit" He said.

In the meantime, back at the Governor's palace, a restless and resentful Pilate found himself afflicted once again by the Sanhedrin.

A holiday was upon them — a high, holy holiday.

It was unthinkable that those three criminals be left on their ghastly crosses and assail the eyes and ears of the Chosen People on this the greatest feast day of the year.

But Rome had not yet had its pound of flesh.

A crucifixion was not to be hurried.

It took a strong man days to die on the cross — every single, excruciating moment a thousand deaths.

Indeed, Rome had not yet had its pound of flesh.

So what was to be lost in terms of TIME must be made up in terms of TORTURE.

"Break their legs," Pilate said to the soldier at his side. "Go and break their legs."

It was an act of incredible cruelty!

The word used to describe the actual breaking of the legs of the thieves is "katagnum" (John 19:31).

It means "to be broken in pieces" SHATTERED!

經文所用的「腿」字，原意是「自臀部以下」。

我們可以想像，兵丁如何再次揮起了大錘。

那兩個強盜就這樣斷了命。

一個進入了永遠的滅亡。

另一個，安穩在耶穌的膀臂中。

因為，耶穌早就斷了氣。

這正是祂所料的。

祂複習經文時，就得出這個結局。

「**祂的骨頭、一根也不可折斷。**」（出十二 46；尼九 12）

因此，遠在兵丁過來之前，祂就將靈魂釋出。

當兵丁到達時，祂已經斷了氣。

因為，凡地上所打造的斧鎚，沒有一根可以擊斷**祂**的腿。

「**他的腿好像白玉石柱**」，書拉密女曾經如此描述她的良人（歌五 15）。祂真是如此。

這便是耶穌最後的七句話。

再沒有別的。

「將這話...寫在書上。用鐵筆鐫刻...在磐石上，直存到永遠。」（賽卅八、伯十九 24）

沒有人像祂這樣說話。

祂活的時候如此，

祂死的時刻如此。

The word for legs is "skelos" — it means "from the hip downward."

We can see the soldiers wield their hammers once more.

Thus were the two thieves hurled into eternity.

The one to go out into a lost eternity.

The other to find himself safe in the arms of Jesus.

For JESUS WAS ALREADY DEAD.

He had anticipated this.

He had just reviewed the Scriptures bearing on this very act.

NO BONE OF HIM WAS TO BE BROKEN. (Exodus 12:46; Numbers 9:12)

Thus, before the soldiers came, HE DISMISSED HIS SPIRIT.

When they arrived HE WAS DEAD ALREADY.

For there was no hammer forged on earth which could have broken HIS legs.

"His legs are as pillars of marble," the Shulamite had said of her beloved.

AND SO WERE HIS.

Such then, were the seven last sayings of Jesus.

There was no more to say.

"Write these words into a Book. Write them with an iron pen. Write them into the Rock for ever."

"NO MAN SPAKE LIKE THIS MAN."

Not in life.

Not in death.

結束時，

「父阿、我將我的靈魂交在祢手裏。」祂說。
祂便離世了。

但是，且慢著！

這不是結局。

「回去，文士先生。」

再把鐵筆磨尖。

把筆心帶著。

猶太的官長以為，從此再也不用愁煩祂的事，祂的話了，喔！錯了！他們料想錯了——

因為，**這位耶穌從死裡復活**，又回到人世間。

如今祂已升入高天。

祂，還要說更多的話呢…

祂還要寫出 27 卷書來。

就是有 750 章要加到舊約聖經來。

也就是 7959 的經節，

181,253 個字…

「美好的道，奇妙的道，

奇妙的生命之道。」

「細拉」（暫停在此）——你覺得怎樣？

So that was the end of it.

"Father into Thy hands I commend my Spirit" He said.

And He was gone.

But NO!

THAT was not the end.

"Go back, Mr. Scribe.

Resharpen your iron pen.

Bring here your molten lead.

The Jewish rulers thought they had got rid of Him and His sayings. Oh! No!

THEY HAVEN'T —

For THIS SAME JESUS is BACK FROM THE DEAD.

He has ASCENDED ON HIGH.

AND HE HAS A LOT MORE TO SAY . . .

He has 27 more books to write.

He has 750 more chapters to add.

He has 7959 more verses

And 181,253 more words

"Beautiful words, wonderful words,
wonderful words of life."

"SELAH" - THERE, WHAT DO YOU THINK OF THAT?